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FOR THE GOSPEL MESSENGER.

SERMON NO. XLVI.

ON THE STATE OF THE PROTESTANT EPISCOPAL CHURCH.

Psalm cxxii. 6, 7.

"Pray for the peace of Jerusalem: They shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces."

THE most eminent Saints, and the Divine Saviour himself, had their home at *Jerusalem*, and this city was honored as the seat of the original temple of God. The name of *Jerusalem*, therefore, by a common figure, is applied to the Church militant of all countries and times, and also to the Church triumphant, for we read: "*Jerusalem* which is above is free, which is the mother of us all." In the text, David prays not only for the city, but for the temple therein; and we cannot doubt that his benevolent heart and prophetic spirit contemplated not merely the worshippers of his own day, but the people of God through all ages. By this example of David, every believer is reminded of his obligation to study and pray for the welfare of the Church. And I may add the believer by a natural, or rather by a gracious impulse, mourns over the sins and sorrows of the Church; rejoices in her triumphs and bright prospects; trembles when the ark is in danger; and in the spirit of faith and hope, prays unceasingly, after the manner of *Isaiah*: "*For Zion's sake will I not hold my peace, and for Jerusalem's sake, I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.*"

The Church is one. It may be divided geographically, thus we say the Church in Britain, in India, in the United States of America. It may be subdivided into dioceses, and again into congregations, but it is one in its divine head, and in its common faith, purpose and hope. It is an inquiry, in which no good member of the Church can be uninterested: Is she gaining on the world, or the world gaining on her? No one who receives the Holy Scriptures can doubt that the day must come when her dominion will be universal. Still it is consoling to notice that she is not as in some of the ages that are gone, only slowly progressing, but that her march seems now to be rapid, and promising a speedy arrival of this glorious consummation. In our own country, it was but as yesterday that the heathen were

cast out, and a little flock gathered round the banner of the Redeemer. But now how many temples on our hills and in our valleys, and the ear is greeted with the song of Zion floating on our rivers, and our oceans: In these events, let us recognize with adoring gratitude the good providence and grace of God, by whom Ministers have been raised up and qualified for their high commission; the laity animated to co-operate with them, and the prejudices of a wicked world controled and overcome. And let us be encouraged to pray yet more earnestly, and to labour zealously and constantly that the day of the Lord may be hastened; the joyful day when the knowledge and practice of true religion shall universally prevail.

It is unquestionable that our Church has greatly enlarged her borders within a few years. There are now nineteen dioceses, two (Kentucky and Tennessee) having been recently added, so that our Church is duly organized in nineteen of the States: in two of the remaining States, and in three of the territories, there are congregations; and in the only three States and the one territory* in which there are no congregations of our communion, we have every reason to believe that there are members and friends who would gladly form them if Ministers could be procured. With a view to this object, one of our Bishops is expected shortly to visit them, by the invitation of our General Missionary Society. There are many in the West,† who will gladly avail themselves of the opportunity of receiving confirmation, and it is hoped he will be the instrument of inducing pious persons both among the young and the more advanced in life, to devote themselves to the ministry of their Lord. In the important undertaking of planting our Church firmly in the great empire beyond the mountains, every member of our Church must feel an interest, and to effect it, under God, nothing seems wanting but an united effort. Let the North give freely as God hath prospered her, and the South keep not back from doing what she can.

The whole number of congregations in our Church, may be computed at about 700, and we have 11 Bishops, and about 500 Presbyters and Deacons. In 1792, when the list of the Clergy was first published by order of the Convention, we had six Bishops, and 191 Presbyters and Deacons.

But have we reason to hope, that the Church has grown in grace, as she has in numbers? God alone seeth the *heart*. Man must judge,

* Indiana, Illinois, Alabama, and Arkansas.

† In that region, there has recently been published a series of Sermons by one of our Clergy residing there, setting forth the claims of our Church on the attention of those who bow to the authority of Holy Scripture; and their effect in removing prejudice, convincing the understanding, and moving the will, is represented to have been very considerable. One of the converts gained by these Sermons has also published an Essay on Episcopacy, which has the reputation of vindicating that fundamental doctrine in a masterly manner, and of presenting some statements which had been overlooked by the able writers who have come forward on the same subject, in the Atlantic States. In Virginia, also, a distinguished layman has lately very successfully employed his pen in the defence of the same principles of truth and order.

and therefore may be deceived, by the outward appearance. Among the reasons we have for hoping that an increased zeal is now pervading the Church, we would mention the interest manifested at the late Convention, not only by the presence of a large number, some of them eminent among their fellow-citizens for talent and character and honourable station; but by the every proceeding of the meeting, and by the anxiety with which their acts were regarded by a multitude both male and female, some of whom came from a distance to be near the scene of this assembly. But less equivocal evidences of a growing zeal are the almost innumerable institutions which have been created, having the great common purpose of advancing the Gospel at home and abroad, in the form of Bible, Prayer Book, Tract, Education, and Missionary Societies, sustained respectably, and in some instances bountifully, by the efforts of both sexes, of all classes, and of all ages. Into their treasury the rich man casts of his abundance, and the widow of her penury, and the little child is now taught to relieve not only the bodily sufferer, but him far more deserving of pity, who is without God and without religious hope. The existence of these societies, I believe in every diocese, without exception, is the true reason that our General Missionary Society has been less flourishing than was expected. It is natural and reasonable, and I think scriptural, that our charity in relation to the dispensation of the Gospel, as in every other form, should begin at home. Undoubtedly it ought not to end there, and the society whose object it is to impart the Gospel to our fellow-men, not in our immediate neighbourhood, has claims on us which ought to be met cheerfully and liberally.

This General Society is gradually becoming stronger and stronger, and if its Missionaries now in the newly settled parts of our country, among the Indians, and in Greece, should continue faithful and successful, there is no doubt it will command increased patronage. We want, however, rather Education than Missionary Societies, as a means of enabling pious, but poor young men to enter the ministry, for Missionary Societies must of course be inefficient in a great degree, until we have a large body of qualified Clergymen. And in this view we cannot but be grateful for the enlightened zeal which has provided Seminaries for theological education, and academical also, in which our youth generally may be trained to knowledge and virtue, in which the pious lessons they have received at home will be repeated; and there is good security that their attachment to the religion of their fathers will not be weakened, if it be not confirmed and augmented. It is a sign of the times in which we may well rejoice and take courage, that we have now three Colleges (Washington, Geneva and Kenyon,) which are regulated in all respects by Ministers and members of our own Church. In this connection, surely I ought to record as a great evidence of pious zeal, giving a tone to the public sentiment, and arousing the attention of those whom God has blessed with princely fortune, with such means of doing good, the late almost unexampled legacy to our General Theological Seminary.

A zeal kindred to that which has now, as we humbly trust, insured its permanence, originated it, and has long nursed it, through evil report and good report. In the character and ability of its professors, in the extent of its library, and in the accommodations which its location and spacious edifice afford, it presents inducements to the theological student of our Church altogether unrivalled. The Church may now say to her candidates for orders, we have provided the best means for your education, and the responsibility rests with yourselves, if you do not use them and use them well. But although we lament, that our Seminary has not had the large number of students which might have been reasonably expected, yet there is abundant evidence that it has done great good—good which cannot now be undone. It has raised the standard of theological attainment in our ministry; awakened a taste for biblical researches; and suggested the establishment of other Seminaries, which if they do in some measure interfere with its prosperity, still promote the great cause of religious knowledge.—It has imparted its sacred influences to about one-seventh of the existing Clergy, who have passed more or less time as pupils under its direction. Of our own diocese, more than one-fourth of our officiating Clergy have enjoyed the advantage of its sound instructions, and its holy examples. It has been the occasion of Episcopal addresses, and other discourses, and of volumes written by its learned professors, which form a mass of instruction valuable to candidates, to the Clergy, and to biblical students in general. As you sail up the mighty Hudson, the nobler spectacle of this edifice, sacred to divine knowledge, to the preparation of man for a better world, beautifully located on the river bank, greets the eye; and the prayer naturally is suggested: Oh may this school of prophets be for a glory and defence to our beloved Church, and while it diffuses a healthy religious influence throughout our country; by the labours of its pupils ministering in foreign lands; by the translations of the Bible, Prayer Book, and other pious works, and by the learned and eloquent original publications which shall issue from it, may it prove a blessing to the whole world!—It is well to state that the Kohne legacy is not yet available to the wants of this important institution, that the excess of its expenses above its income is about \$1200 annually, and that the trustees have recommended that this deficiency should be supplied by collections in the different Churches. This diocese will not be weary of well doing in such a cause, but will continue to be an example to other dioceses, and will not permit this favourite institution to suffer, during its minority, because hereafter, at some uncertain distant period, it will be amply provided for.

Among other encouraging events in our communion, we mention the remarkably flourishing condition of our General Sunday School Union, which now numbers about 1600 schools and 18,000 scholars; and issues monthly 1250 copies of the "*Family Visiter*," and every fortnight 6000 copies of the "*Children's Magazine*." Auxiliary to this Society, is the Protestant Episcopal Press, founded by the

liberality of a few persons. But this powerful engine will in many other ways promote the general welfare, and it has already issued proposals for republishing in a cheap form, the standard works of English theology. Without such a press, many of these invaluable works would to our community be as if they had never been. Four monthly and as many weekly periodicals are now published by members of our Church, adapted to vindicate and illustrate her principles, and to extend a knowledge of them, in a manner which all experience testifies to be eminently efficacious. Let me add, as interesting incidents, that in one of our large cities, public prayer is held in one or other of the Churches regularly *every day*, and to accommodate men of business, the service in one of them is at sun rise. By this arrangement there is not a day on which any person so disposed, may not have the privilege of entering the courts of the Lord, and participating in the prayers of the faithful. Devout demeanor characterizes the attendants at Church, and in particular one who has lamented the silence, or indistinct utterance during the responsive part of worship in the Churches in this city, would be truly animated by the loud and hearty *amen*, and audible appeals as required by our liturgy which come from the lips of the whole congregation.

" Lord, how delightful 'tis to see,
A whole assembly worship Thee !"

Let us, my brethren, no longer neglect this primitive practice. Let us lift our voices to God, as they did in the Apostles times, "with one accord." (Acts, iv. 24.) By this expression of wide-spread sympathy, this blending of the voices of male and female, young and old, educated and illiterate; of every worshipper, devotion is powerfully quickened, and it is believed often awakened. If the whole Church be come together in one place, and all are seen and heard to be devoutly employed, and there come in one that believeth not, or one unlearned, will he not be moved, and perhaps falling down on his knees, he will worship God, and report that God is in you of a truth. (1 Cor. xiv. 25.)

Permit me now to make a few remarks on the *prospects* of our Church. In every diocese there are places where Ministers might be usefully occupied, if they could be obtained. The Missionary Societies are ready to employ a large number of Ministers, but they are not to be had. Some persons have declined aiding our Missionary Societies, and contributing to erect Churches, from a conviction that they could not procure Ministers. The founders of our Colleges, Theological Seminaries, and Education Societies, have especially contemplated the remedy of this alarming deficiency. But something more must be done. Pious youth must be appealed to in behalf of those ready to perish for the bread of life, and if they are indigent, their respective congregations should assist them to prepare for the sacred office. Ministers, parents, sponsors, teachers, and others, must be called upon to use their influence for adding to the number of our efficient Ministers. The whole Church must pray yet more earnestly to the Lord of the harvest, that he would send forth labourers into his harvest.

Pious men, in middle and advanced life, must come up to the help of the Lord and his Church. We recognize the advantages of entering the Ministry, as did the Levites under the old dispensation, *in early life*. And yet none of the Apostles were very young men; St. John, the youngest, was 26 years of age. Some of them, like St. Paul, had been brought up to, and exercised worldly avocations. The exigencies of the Church seem to require the same course now. She cannot wait for these youth to be educated. Men of unquestioned piety, of good talents, and liberal education, and more especially if they have given some attention to theology, ought seriously to entertain the inquiry, whether the providence of God in this country, does not invite them into the sacred Ministry. Let me observe, that some of our most valuable Clergymen, and, indeed, one of our Bishops, are of the class to which we have referred—men who having come into the vineyard at a late hour, have taken a full share of the burden and heat of the day, and in every respect are “wholesome examples and patterns to the flock of Christ.” By a resolution of the late Convention, and in the pastoral letter of our Bishop, which will soon be published, the attention of our people is especially called to this subject. Let me ask then, is there no one present who will reply to the call of his Lord, Here I am? Is there no pious Elkanah and Hannah willing to devote their son, even if he be an only one, to the service of the altar, or is there no Samuel ready to prepare himself for future usefulness as a Minister of God? Let me request my young friends, seriously to consider the present call of Providence, and the Church, and may the effect be the addition of *such* candidates, and so many as the case requires. The Church wants a zeal that will manifest itself not so much in large contributions as in personal services, wherever the indispensable qualifications of a due degree of talent, knowledge, and above all, sincere piety exists. We want parents to give not only their influence, and money, but their sons to the cause of the Redeemer’s kingdom.

The Ministers needed are such as will “apply themselves wholly to this one thing, and draw all their cares and studies this way.”—They must not linger at their home until some neighbouring Church is vacant. They must be willing to go wherever they are wanted; and they will find their true happiness in yielding to the leadings of Providence. He knows what situation will best suit the attainments, the temper, the circumstances of any one of his Ministers. “There is no man,” it is the promise of divine truth, “that hath left house, or parents, or brethren, for the kingdom of God’s sake, who shall not receive manifold more in this present time, and in the world to come life everlasting.” The service of the Lord is perfect freedom, and it is attended with a sure reward, although you should give a cup of cold water only. It is well known that the cause of religion has been greatly promoted in those Churches in which Ministers cannot be had, by the services of pious, well educated, respectable men, acting as lay-readers. And it is much to be desired, that

their example could find more followers, especially in the remote regions of our land.

The stability and enlargement of our Church does indeed depend wholly on the divine blessing, for "though Paul should plant, and Apollos water, God must give the increase." But that blessing is promised to those only who faithfully use the divinely appointed means, and a retrospect of our condition renders it evident that we want not a population capable of appreciating the excellencies of our Church, but Ministers to bring its principles and customs to their view—not a body of laymen attached to the Church of their fathers, and their early vows, but Ministers to administer the ordinances, and thus prevent our pious members almost of necessity attaching themselves to other denominations—in fine, we want not scriptural doctrines, a primitive and rational mode of worship, and wise, divinely authorized rules of discipline, for who will arraign our Church in these respects, but a sufficient number of duly qualified executive officers. Your articles, liturgy, constitution and canons, would be a dead letter if you had no Ministers.

While our Ministers are so few, of course it should be no time of ease with those we have. Our Bishops afford us a noble example of zeal, activity, and self-denial. One of them has the charge of three; another of five dioceses;* a third has the superintendence of about 120 Clergyman, and it may be truly said of all of them, that they labour more abundantly than any of their Clergy. The times call rather for an active, than a learned body of Ministers, for men who will leave the library, to go from house to house, in their own parishes, and to minister, as they can be spared from their chief duties, in vacant Churches and other places. The change of place and exercise, which health renders necessary, ought to be made subservient to the welfare of the Church on the part of its Ministers.

But the fears of the anxious friend of our Church, and the recollection of some untoward circumstances may suggest the inquiry: Is the Church sufficiently united to present a phalanx to the common enemy, and to carry on her triumphs, without any interruption from division at home. It is impossible that any large body of men should concur in opinion, *in all particulars*. There is no such agreement in the Church of England, or in any Church equally numerous. We must not expect it, and perhaps our danger consists in endeavouring by authority to attain it. Let us be content to differ in minor matters, while we agree in the great principles which are at the foundation of our doctrines, ceremonies and polity. As long as this essential agreement, and the good feeling which attends it, shall continue, we have reason to hope that our Church will enlarge her borders, and become stronger and stronger, and we will gradually approach the perfect unanimity, which perhaps is not to

* The Eastern diocese consists of the Churches in five of the States: few in number indeed in most of them—but the diocese comprehends a great compass of territory—and long and laborious journeys must be often made, to meet the claims of distantly scattered congregations.

be fully realized until that day when we shall see not through a glass darkly, and know even as we are known.

I trust, that the calling your attention to the prospects of our Church, will not be without use. I have heard of a member who believing that his Church was too feeble to engage in Missionary operations, aided with his influence and purse the Societies of other denominations, until he became acquainted with the true state of the case, and he is now one of the most active and liberal of the patrons of our General Missionary Society.

Brethren, your own Church needs all the resources of your talents, knowledge and wealth, and while you believe it most nearly conformed to Scripture, and make it your own guide and helper in the way of salvation; while it sets before you so many means of doing good, and indeed what means has she not availed herself of, you cannot consistently place your example and your efforts, in another channel. By placing you in *this* Church, Providence calls upon you to be her protector, her advocate, and her benefactor; and unless you can divide your strength without weakening it, and your money without lessening its amount, I see not how you can deny to her, and give to another, what she needs, what she asks, what she will use most advantageously, your assistance, whether it be of solicitude, of mind, or of substance. And we cannot forget that charity, especially for the souls of men, is one of the fruits of the spirit, in which virtue, if you are deficient, you may well doubt whether you have that spirit—that as it is your duty to work out your own salvation, so it is your duty to do good, and to communicate not merely of your worldly substance, but, so far as one man can to another, of your religious privileges, your faith, your consolation, your spiritual enjoyments, and your heavenly hopes; and that their are special blessings promised to those who minister to the immortal welfare of their fellow-men, for not only is it said, “The liberal soul shall be made fat, and he that watereth shall be watered also himself,” but “they that turn many to righteousness shall shine as the stars forever and ever.”

May I not hope too, that your attachment to the Church, your sense of the value of its principles, will be encouraged and strengthened when you find it gaining more and more the favour of the wise, the well informed, and above all, the pious; that in our country where it has had to encounter not a feeble, nor a short-lived opposition, and was endangered by many peculiar circumstances, it has regained its proper estimation, and that some of its most determined opponents, and the sons of its persecutors are now among its devoted adherents; but especially will your preference for the Church of your fathers, affections, and vows, be confirmed by the tokens of the favour of God, by the reason you have to believe that divine Providence has watched over us for good, and that the dews of divine grace have not been withheld from the hearts of our members. If any of our Clergy are able, devoted, active, and successful: if our laity are more and more disposed to give of their time, their exertions, and their property to the cause of the Redeemer;

if but yesterday a little flock with few Churches and fewer Ministers, we are now so respectable as to numbers, and have such hopes of increase, "not unto us, O Lord, not unto us, but unto Thy name" (Psalm cxv.) we would give the praise, "for thy mercy and for thy truth's sake." Heaven forbid that pride should find a place in our hearts. On the contrary, we have reason to be humble in the remembrance, that we have not valued this Church more; that our endeavours in her favour have been none or few, or languid, or ineffectual, because unblessed; that to the results to which I have alluded, we have contributed, if at all so little, so very little. While we look at the past with remorse for our coldness and parsimony in relation to spiritual concerns, in contrast with our devotion to a perishing world, and generosity where *its* interests were the object; let us be thankful that the Almighty has not overlooked the necessities of his Church; that he has been pleased to raise up useful instruments in her service; that her condition is not yet deteriorated, and that her prospects are bright and encouraging. Let us look at the future, with the hope that we all may be inclined and enabled to do our part in the greatest purpose ever committed to man—the advancement of pure religion. Let us pray fervently, often, and through Jesus Christ, through whose merits alone we can expect an answer to our prayers for divine grace, that we may work out our salvation, and do good deeds for the house of our God, and for the offices thereof, that we may both save ourselves, and those who are in any manner connected with us as relations, friends, countrymen, or fellow-members of the great family of mankind. Have we not all one father? Hath not the same Holy One ransomed us from death, and purchased for us a heavenly inheritance? Oh may we love him with all the heart, and our neighbour as ourselves. *Amen.*

FOR THE GOSPEL MESSENGER.

AN ADDRESS

Delivered at the laying of the Corner Stone of St. Andrew's Church, in the city of New-York, August 6, 1829; by the Rev. GEORGE L. HINTON, *Rector.*

Brethren—We are assembled in the presence of that august being, at whose command this world first sprang into existence, who adorned and blessed it, and whose goodness is so eminently conspicuous in every one of its features. Yes, brethren, in *His* presence we have laid the corner stone of an edifice, which is to be devoted to his service and consecrated to his glorious name. Sacred solemnity!—Whose heart can refrain from being moved and interested? Our object is holy, for "holiness to the Lord" is the end at which we aim—our purpose is dignified, for what can be better suited to the dignity of our nature than to be thus employed. What higher claims can be presented upon our time, our talents, and our wealth? Surely we are honoured in being permitted to erect a temple to the

Lord of Hosts, and it is highly proper that such an event should be marked with appropriate solemnities. The work in which we are engaged should be begun and finished in the Lord—should be sanctioned and sealed with religious service. To all who are desirous of the extension of the Redeemer's Kingdom—to all who are piously anticipating that period, when the knowledge of the Lord shall cover the land as the waters cover the sea, it must be gratifying indeed, to behold new edifices rising up to be instrumental in the glorious result, and especially will every member of our own communion rejoice, when he witnesses the increase of his own household of faith, and learns that the "borders of Zion are enlarged, and her stakes strengthened;" and well may he rejoice, for in every sanctuary thus erected, he sees an avenue opened for the dissemination of the principles of the everlasting gospel, in a true and lively manner—he possesses almost a sure pledge that the word of God will be faithfully preached, and his sacraments rightly and duly administered. May we not then be permitted in the spirit of thankfulness, to congratulate each other upon the steady and increasing prosperity of the Church within our own diocese. We have received no sudden and mighty accession of members, yet there is scarcely a spot, however remote, which does not contain some who maintain her principles and defend her cause; and if there be *any*, it is because the labourers in this fruitful vineyard are too few—it is because the efforts of those who have given themselves to the holy work are not properly seconded—it is because the hearts and the hands of those who have devoted themselves to this service, are not strengthened. But we have abundant cause for gratitude in the contemplation of that which has already been accomplished, no unhallowed devices have been resorted to, to gain an accession of numbers—we have pursued our course in the quiet and unostentatious use of the means appointed by God himself, and have looked up in humble confidence to him, to sanction the work of his own hands. The cause of pure and undefiled religion—of one apostolic and primitive faith has been advocated—and "hitherto" we may say, "hath the Lord helped us." The blessing of the Almighty has rested upon us—our feeble efforts have been crowned with success. If we confine our view to this metropolis, the prospect is of the same cheering nature. The Church to be erected on this spot will complete the number of nineteen within the limits of this city. The sanctuaries of the Lord are multiplied; but let us not cease to recollect that we cannot, with safety, appeal to our numbers as an evidence, that we are members of the Church of Christ—our principles must be tried by the word of God—our practice must be sanctioned by that of primitive Saints and Martyrs, and be closely assimilated to that of the first and purest ages of the Church—or it will be in vain! Upon such a foundation we humbly believe our Zion has been built, a foundation which may not be disturbed until this world is dissolved by the breath of the Almighty. "Lo I am with you always, even unto the end of the world." As long as its distinguishing features are preserved, it must and *will increase*, it

will flourish as a well watered plant—the dew of heaven will descend upon it—its branches will shoot forth and bear fruit abundantly. Her *doctrines are truly evangelical*—the depravity of human nature is faithfully set forth in the declaration, “Man is very far gone from original righteousness,” and in all her services, this humiliating truth is kept constantly in view—the Saviour is proclaimed not as mere man, but as “God manifest in the flesh;” the cross is erected and all men are urged and intreated to flee to it as their only refuge, and the sacrifice thereon offered is declared to be “a full, perfect and sufficient oblation and satisfaction for the sins of the whole world.” Her doctrines, when faithfully inculcated, are emphatically the *doctrines of grace*—her *mode of worship is scriptural and edifying*—a formulary of devotion is presented to us, drawn up by men whose piety was of the highest order, and who, in imitation of their divine master, sealed their faith with their blood—the sober, chaste and beautiful language of our Liturgy, is well suited to the penitent suppliant and devoted Christian. We cannot present our supplications, nor offer up our thanksgivings in a more acceptable manner. Her *authority* is divine; the three orders of the ministry, with their peculiar privileges and separate duties, are considered as essentially requisite to the existence of the Church—its origin is divine. This commandment have we received from the great head of the Church, and we dare not of ourselves, presume to alter it. What God hath required, let no man despise. We will not, however, detain you by a further enumeration of the excellencies which entitle it to our unbounded confidence and affection. Nor have these few remarks been made in the spirit of vain-boasting—God forbid! but to excite you to a renewed diligence and active exertion in this holy cause. If our privileges are so exalted, great is our responsibility, and weighty will be our condemnation, if we fail to make proper use of these advantages. Do we possess sound doctrine, let us be careful to reduce that pure and apostolic faith to practice, and exhibit its sanctifying influence in our lives. Do we possess an inestimable form of public devotion, let us offer up its supplications with fervour and sincerity; let us worship in spirit and in truth. Do we lay claim to the possession of an authorized ministry, let us rightly estimate this important privilege, and continue in the humble and pious use of the means of salvation, which are thus transmitted in the Church of Christ.

To unfold the gracious plan of salvation—“to administer the doctrine and discipline of Christ as the Lord hath commanded, and as this Church hath received the same,” will be the sacred purpose to which this building, now to be erected, will be devoted. We can now confidently look forward to the time, when we shall be enabled with united hearts and voices, to set it apart to the worship of Almighty God, and exclaim in the language of the wise monarch of Israel, “I have surely built thee an house to dwell in, a settled place for thee to abide in forever.” Then from the sacred desk, lessons of inspired wisdom will be heard, and the prayers and supplication of a devout people will ascend up to heaven. Then from

the pulpit the word of life will be dispensed—it will proclaim Christ Jesus, and him crucified, and dwell on the momentous topics of death, judgment, and eternity. Then at the altar, the young will be received into the congregation of Christ's flock, and through baptism be made heirs of everlasting salvation; and there, too, the blessed sacrament of the body and blood of Christ be dispensed to his faithful worshippers. What delightful associations are connected with the house of prayer—the sanctuary of the living God. Here the weary and heavy laden may find rest, and they who have been pierced by many sorrows, may be consoled by him who healeth the broken in heart, and bindeth up their wounds. Here the distressed and afflicted may find that peace which the world can neither give or take away. Here the sinner may be converted from the error of his way, and the tear of penitence which moistens the cheek, give warning to the angels of heaven to rejoice over the returning prodigal. Here the spirit will shed its hallowed influence, and God will indeed dwell in the midst of us.

To you, brethren, who expect to be worshippers in this temple, the ceremony which has now been performed, must have been peculiarly interesting. You have undertaken an honourable task, suffer it not to languish in your hands—it will need your influence, your contributions, and, above all, your prayers—nor think when you have completed this edifice that your work is done; you have a work to perform which exceeds every other in magnitude—the salvation of your souls. While we are offering unto the Lord of our substance, let us not withhold that more acceptable sacrifice of “a broken spirit and contrite heart.” Remember we have each to render an account of the deeds done in the body, and we know not how soon it may be called for. The angel of death may have already received his commission to cut us off from the land of the living. While then we are planning the cemetery around these walls, let us reflect that we are but dust and ashes; let us prepare to die the death of the righteous, and be numbered among those “who sleep in Jesus.” Then at the resurrection of the just, we shall rise to glory and immortality; we shall be received into that glorious temple that is not made with hands eternal in the heavens. We shall drink of the pure fountains of living waters, undisturbed by the cares and perplexities, the troubles and alloy of this changing scene, with angels and blessed spirits, we shall rest forever in the bosom of God.

FOR THE GOSPEL MESSENGER.

A SKETCH OF THE PREACHING OF _____.

There is something in the appearance of this extraordinary man, which at once leads you to suppose that a Felix would tremble before him. He is of a commanding stature, well proportioned, and remarkable for a native gracefulness and dignity of manner. His complexion is dark, his features regular, and his large dark eye, of a kind, but penetrating expression. He has high, arched and heavy

eyebrows, but this peculiarity seems rather to render the expression of his fine countenance more impressive, than in any degree to lessen the effect of its uncommon sagacity. His voice excels, both in melody and compass, and its fine modulations are happily accompanied by that power of action, which he possesses in an eminent degree.

It was in the June of 1825, that I was first introduced to this venerable man, and was determined to join the throng that were crowding to hear him preach. To have seen him when he first commenced, you would have thought him any thing but enthusiastic and glowing, but as he proceeded, his heart warmed with the subject, and his manner became impetuous and animated, till, forgetful of every thing around him, he seemed to kneel at the throne of Jehovah, and to beseech in agony for his fellow worms. Nothing can appear more like worshipping God "in spirit and truth," than our divine *Liturgy*, when performed by this apostolic man. After he had finished prayers, he knelt for a long time in profound silence, and so powerfully did it affect the most heartless of his audience, that a stillness like that of the tomb pervaded the whole assembly. His text was, "Strive to enter in at the straight gate, for many, I say unto you, shall seek to enter in, and shall not be able." The happy emphasis he laid upon this text was touching in the extreme, and excited the attention of the audience more than the whole of a dull sermon from a lifeless preacher. "See that emblem of human life," said he, pointing to a shadow that was flitting across the flower: "It passed in a moment and concealed the brightness of heaven from our view, but it is gone. And where will ye be, my beloved brethren, when your lives have passed away? Like that dark cloud. Oh, my dear friends, I see hundreds sitting with their eyes fixed on the poor, unworthy preacher. In a few days we shall all meet at the judgment-seat of Christ. We shall form a part of that vast assembly that will gather before the throne, and every eye will behold the Judge. With a voice, whose call ye must abide and answer, he will inquire whether on earth ye strove to enter in at the straight gate—whether you were supremely devoted to God—whether your hearts were absorbed in him. My blood runs cold when I think how many of you will then seek to enter in, and shall not be able. Oh, what plea can you make before the Judge of the whole earth? Can you say it has been your whole endeavour to mortify the flesh, with the affections and lusts thereof; that your life has been one long effort to do the will of God? No, you must answer, "I made myself easy in the world, by flattering myself that all would end well, but alas, I have deceived my own soul and am lost."

"You, Oh false and hollow Christians, of what avail will it be that you have done many things—that you have read much in the sacred word—that you have made long prayers—that you have attended religious duties, and appeared holy in the eyes of man? What will all this be, if, instead of loving him supremely, you have been sup-

posing you should exalt yourself in heaven by arts really polluted and unholy?"

"And you, rich man, wherefore do you hoard your silver? Wherefore count the price you have received for him whom ye every day crucify in your love of gain? Why that, when you are too poor to buy a drop of cold water, your beloved son may be rolling to hell in his chariot, surrounded with all the pomp of luxury and dissipation, attended by the evil ministers of his corrupted pleasures." His eye gradually lighted up, as he proceeded, till, towards the close, it seemed to sparkle with celestial fire. "Oh, sinners!" he exclaimed, "by all your hopes of happiness, I beseech you to repent; let not the wrath of God be awakened; let not the fires of eternity be kindled against you. Oh, sinners, let me intreat you to fly to the arms of a crucified Saviour, who is ever ready to receive all who come to him by faith, love, and new obedience. Come, then weeping penitents, cast away the trifles of time, and lay hold on the glories of immortality. Wash your garments white in the blood of the Lamb, and seek that crown which is laid up for all who love his appearing."

The next morning the promiscuous throng, with feelings wound up to the highest pitch of admiration, crowded the Church to overflowing, and awaited with almost breathless impatience to witness the sacred and apostolical rite of an Episcopal Ordination. Every eye was turned on this man of God, as if in truth they recognized in him an ambassador from the courts of heaven, who had come with "glad tidings of great joy." His fine commanding figure and venerable countenance, graced by the ecclesiastical costume of the Church, shone forth with peculiar advantage, and seemed to impart through the vast assembly, a tacit but powerful impression of solemnity. "Silence was pleased." Although the service was protracted to an unusual length, not a breath of impatience was heard in the assembly, all were still attentive to the masterly style of the preacher, or the holy truths he was expounding. "As my Father hath sent me, even so send I you," was the text. It was a well-arranged and ably written discourse, and showed in every line the finishing touches of a master's hand. But you could see the pious scintillations of a strong imagination flashing forth in extemporaneous effusions, beyond the bounds which the study had prescribed, and his eyes were frequently suffused with tears while the faltering cadence of his powerful voice showed how sincerely he felt the subject he was impressing on his audience. Towards the close of his moving address to the candidate, who was affected even to sobs and tears, in which every heart and every eye seemed to sympathize, from an impulse which he could not suppress, and in a voice and gesture which could never be excelled, he continued: "Separated to the Gospel of God, henceforth all profane and secular occupations, beyond those indispensable to the common duties of life, in every calling, are put beneath your feet. Your ambition must now be directed to the attainment of the honour that cometh of God. Your labour and diligence must henceforth be applied to

approve yourself faithful to him who hath called you into the spiritual vineyard. Your riches must now be in accountable souls won over from the darkness and death of sin, to glory, honour and immortality, by the favour and grace of Christ, through the word preached unto them. All conformity to the world is henceforth peculiarly interdicted to you. By the Ministers of Christ, and the messengers of salvation to a sin-ruined world; its vanity and vicious pleasures, its ensnaring temptations and unhallowed pursuits, must be guarded against with that care and watchfulness which the deepest conviction of their danger and fallacy alone can supply.—Ye are not of the world, said our Lord to his first disciples, and it is yet true, in the just application of the words, of all who are moved by the Holy Ghost to take upon them this office and ministration. Let your conversation and deportment then show that you are moved by the Holy Ghost, and can therefore use the world as not abusing it—that your treasure is elsewhere laid up, and your affections settled on another and a better country, even an heavenly.

“Ambassador of Christ! A station more dignified and exalted—more influential and extensive, than the kingdoms of this world can match, but withal, my brother, more highly responsible, by all the difference between time and eternity. As an envoy of the Lord Jesus Christ, the ministry of renunciation is committed to you.—You have to negotiate terms of peace between earthly rebels and their heavenly sovereign—between dying sinners and their living Saviour, and diligence and faithfulness alone can offer you the hope of success, and enable you to deliver your soul. In this labour of love, bear ever in mind, my brother, the instructions of your embassy, contained in the word of God, and within that gracious limit, draw out every affection of nature and grace, to win immortal souls to eternal life. Contemplate your merciful master, loving them even unto the death of the cross, and cultivate the mind that was in him. Use the terrors of the Lord, to persuade men—the promises of God, to engage them—the love of Christ to constrain them, and the example of your own life to encourage them—to lay down the weapons of a mad rebellion, and embrace the mercy that spares and saves. Assure them, with all the earnestness of personal experience, that none were ever rejected, who sincerely and penitently sought unto God, through his only begotten Son, and that, through faith in his blood, pardon, grace and everlasting life, are the rich exchange you are authorized to offer to them, for guilt, sin and eternal death, the only fruit of their rebellion, if persisted in. Address their hopes, their fears, their reason, their self-love, if by any means you may save some, making full proof of your ministry.

“Steward of the mysteries of God! Entrusted with the rich deposit of his grace, in the word and sacrament of the Gospel—that grace without which fallen creatures can do nothing in the great work of spiritual renewal, and in working out their everlasting salvation—that grace which is the purchase of Christ’s death—the root of all holy desires, all good counsels, and all just works, in redeemed man, which is given to every man to profit withal, and

shines bright and cheering in those very offers of mercy you are commissioned to bear forth among your fellow sinners. This you have to deal out in measure and season to the household of faith—watch that all be duly supplied according to their several wants, and that none be deprived, by your negligence of that spiritual nourishment which is the food of the soul. Remember, then, my brother, that it is required of stewards, that a man be found faithful; and keep full before you the prize of your high calling, that, giving yourself wholly to this work, your career may be bright with jewels, in the day of the Lord Jesus; to whose holy keeping and all-sufficient grace, I commit and commend you, and to whose holy name, with the Father and the Holy Ghost, one only and ever-living God, be glory and praise from redeemed man, world without end.—*Amen.*”

EARLY NOTICES OF THE CHURCH IN SOUTH-CAROLINA.

(Continued from page 271.)

1727.—The Treasurer reports “£56 14 6, being the produce of Rice shipped by the Rev. Mr. Guy, part of the estate of Mr. George Boyle, bequeathed to this Society.

“Besides, several other legacies bequeathed to the Society within the time abovementioned, which are not yet paid, His Excellency Francis Nicholson, Esq. late Governor of South-Carolina, by his last will bequeaths to Kingsmill Eyre, Esq. his heirs and assigns, all his lots of lands, messuages, tenements, in Virginia, New-England, Pennsylvania, and elsewhere in America, upon trust to sell the same as soon as conveniently may be, and to pay the monies arising from such sale, after a deduction of all necessary charges, to the Society, for the use of the Mission; and bequeaths further, all the rest and residue of his personal estate to the Society, after payment of all his just debts, funeral expenses and legacies.

“The Society has this year sent Rev. Mr. Morrit to the Parish of Wineaw, which is a new Parish, and never had before a settled Missionary.

“The Rev. Mr. Varnod, at St. George’s, reports that at Whitsunday last, he had thirty-three communicants, besides nineteen negroes belonging to Mrs. Hague and Mr. Skeene; and that he hath baptized since his last, four white children and three negro children belonging to Mr. Skeene and Mrs. Hague.

“The Rev. Mr. Guy, at St. Andrews, reports, that his Church is in a flourishing condition, having a pretty large congregation there, as likewise at the Chapel of Ease, where he officiates every fourth Sunday; and that the number of baptized from the 1st of March 1727, to the 16th of October 1728, is twenty-three children, and one adult.

“The Rev. Mr. Jones, at St. Helens, reports that since his last he hath baptized thirteen children, and three adult persons, that the number of his communicants is fourteen, and that a whole family has lately joined themselves to the Church, and duly attend Divine

worship; that his parishioners are very thankful for the Societys' present of Bibles, which he took care to distribute where he judged them most needful; that he hath likewise distributed the Lord Bishop of London's Letters to the masters and mistresses of families, exhorting them to instruct their negroes, &c. and assures the Society his endeavours shall never be wanting in pressing this duty; and hopes that those letters will in time gain their due effect.

1728.—“The Society have appointed Rev. Mr. A. Leslie, to St. Paul's Parish; the Rev. Mr. Daniel Dwight, to St. John's Parish, in the same government; and the Rev. Mr. John Thomas, to Goose-creek, (but this gentleman was unfortunately drowned at Sheerness, just he was about to embark for that mission.)

“Rev. M. Varnod, at St. George's, reports that the number of his communicants at Whitsunday 1729, was thirty-four white people and twelve negroes, and that he has baptised since his last letters, several white children and three negro children. That he preached lately at a place called Wassamsaw, where there was a congregation of above an hundred persons, who were decent in their behaviour during Divine Service; and that he administered the Sacrament there, and had twelve communicants, and baptizeJ three children.

“Rev. Mr. Guy, at St. Andrew's, reports that the Church is in a flourishing state; that he Catechises the children every Friday during Lent, and explains the Catechism to them; that the baptized in the last year were twenty-two; and that the number of his communicants is much the same as last year.

“Rev. Mr. Jones, at St. Helens, reports that since his last he has baptized fifteen children; and that the number of his communicants is increased from fourteen to seventeen.”

FOR THE GOSPEL MESSENGER.

FEMALE ACCOMPLISHMENTS.

The subject of the following extract is important to the welfare of the rising generation. Much depends upon the proper education of females, whether they shall exercise a salutary influence in society, by exciting a reverential feeling for religious attainments and practices; or whether, by countenancing all the follies of the fashionable world, they shall add to the sorrows, rather than the joys of life. The name of the venerable and pious Mrs. *Hannah More*, from whose writings the extract is taken, will procure it an attentive perusal.

“A lady may excel in speaking French and Italian; may repeat a few passages from a volume of extracts; may play like a professor, and sing like a siren; have her dressing-room decorated with her own drawing tables, stands, flower-pots, screens, and cabinets, nay, she may dance like Sempronia herself; and yet we shall insist that she may have been *very badly educated*. I am far from mean-

ing to set no value whatever on many of these qualifications: they are all of them elegant, and many of them properly tend to the perfecting of a polite education. These things, in their measure and degree, may be done; but there are others which should not be left undone. Many things are becoming, but "one thing is needful." Besides, as the world seems to be fully apprized of the value of whatever tends to embellish life, there is less occasion here to insist on its importance.

"But though a well bred young lady may lawfully learn most of the fashionable arts; yet let me ask, does it not seem to be the true end of education to make women of fashion dancers, singers, players, painters, actresses, sculptors, gilders, varnishers, engravers and embroiderers? Most men are commonly destined to some profession, and their minds are consequently turned each to its respective object. Would it not be strange, if they were called out to exercise the professions of all other men, and without any previous definite application to their own peculiar calling? The profession of ladies, to which the bent of their instruction should be turned, is that of daughters, wives, mothers, and mistresses of families. They should be, therefore, trained with a view to these several conditions and be furnished with a stock of ideas, and principles, and qualifications, and habits, ready to be applied and appropriated, as occasion may demand, to each of these respective situations. For though the arts, which merely embellish life, must claim admiration; yet when a man of sense comes to marry, it is a *companion* whom he wants, and not an artist. It is not merely a creature who can paint and play, and sing, and draw, and dress, and dance: it is a being who can comfort and counsel him; one who can reason and reflect, and feel, and judge, and discourse, and discriminate; one who can assist him in his affairs, lighten his cares, soothe his sorrows, purify his joys, strengthen his principles, and educate his children."

FOR THE GOSPEL MESSENGER.

INQUIRY RESPECTING SUNDAY SCHOOL HYMNS.

Messrs. Editors,—It was not until yesterday that I became possessed of a copy of "a selection of Psalms and Hymns for the use of Sunday Schools," published by the General Protestant Episcopal Sunday School Union. I presume the Psalms are from Tate and Brady, but whether they are or not, as nothing is said about the selection, or any part of it being "for use at Sunday School Anniversaries, Seminaries in behalf of Sunday Schools," &c. I pass them over. I find the Hymns are divided into four parts, three of the parts are "for the use of Sunday Scholars,"—"for use in Sunday Schools," and "for the use of Sunday School Teachers."—This is all very well. But there is a part of the selection with this title: "For use at Sunday School Anniversaries; Sermons in behalf of Sunday Schools, &c." There are two Hymns taken from the Prayer Book; but the other six are not. If *they* have the sanctio

of the General Convention, the evidence thereof is not generally known; and if they have not that sanction, I would respectfully propose to all concerned, the questions which they will find in Mark xi. 28.

A WORD TO THE WISE.

P. S.—The Hymns in the Prayer Book are “*allowed* to be sung in all congregations of the said Church, before and after sermons.” Are the Hymns set forth by the Sunday School Union “*allowed*” by the Convention? If not, has any Minister a right to use them “at Sermons in behalf of Sunday Schools?”

POETRY.

FROM THE CHURCH REGISTER.

THE BIBLE CLASS.

The afternoon was bright and beautiful;
 The scorching heat of the meridian sun
 Was fast subsiding; lovely nature smil'd,
 And nought disturb'd the beauty of her face,
 Save that the parched earth, a mirror fit
 Of the uncultur'd heart by passion mov'd,
 Sent forth unmoistened particles of dust,
 And made a cool retreat on rising ground
 Seem more delightful. And th' allotted hour
 Was near, when those, and some a favour'd band,
 Were us'd each week, to meet in Bible Class.
 The bounding step of childhood caught my ear,
 And though the thoughtless prattlers most were pleas'd
 Because the scene was new; yet still there seem'd
 To me a wreath of glory round the brows
 Of those dear infants, seeking wisdom where
 It flows unmix'd and pure, from God's dear word:
 And sweetly Jesus' voice, 'forbid them not,'
 Thrill'd in my soul, and fill'd my heart with joy.
 Next came with gentler step and modest mien,
 A female group, whose youthful minds were turn'd
 To seek for knowledge, where the knowing right
 Is life eternal.
 To search for pleasure, where true pleasures dwell,
 And, by their firm adherence to the blessed search,
 Discountenance the vain, unthinking crowd,
 Silence the sceptic—bridle the profane.
 These were not all—a few were gathered there
 Round whose maternal bosoms circled hope,
 That from this scene instructed they might learn
 To pour instruction on the infant minds,
 Committed to their care to train for God.
 All now collected, wait with thoughtful eye,
 And hear with joy announc'd, the teacher comes,
 And with him comes the man of God, whose zeal
 In children's welfare well deserves their love
 O, ye, who hitherto have but despis'd,
 And only blest this scene with bitter scorn,
 Draw near awhile and learn (if learn you will,)
 The important secret here disclos'd to train
 The youthful steps to virtue and to God.
 Sit down and listen with impartial mind,
 And while you hear the sacred word explain'd

That guides the mind to wisdom and to truth,
 You'll see the gathering interest in the eyes
 Of all the class, and wonder whence the power
 That stirs their infant minds to ask for truth.
 You'll see the pleasure of the teacher's task,
 And cease to ask, does Job serve God for naught?
 For in the speaking eyes of grateful minds,
 He reads their thanks, and while his towering hopes
 Are bright with joy, that these shall one day shine
 As brilliant stars, and in his crown be placed—
 He asks no more
 The pastor's heart is mov'd;
 He sees among the group an orphan train,
 Around whose parent's dying bed he watched
 With pious care, to raise the fainting hope,
 And catch the quivering accents that expressed
 The joy of dying saints, whose Saviour lives.
 And more are present in whose days of grief,
 His sympathizing heart has felt their cares,
 And sheds with them the tear to nature due.
 He sees the look that owns his influence here,
 And hastes to turn it to his Master's cause.
 Scorners, thy heart is also moved. Thou'lt rise
 "Among the Prophets" too; and say from hence
 Shall spring those plants of honour and renown,
 That shall one day o'erspread the world, and bloom
 On the fair hills of never fading beauty;
 When all that here oppose shall pass away
 And vanish as a thing of no avail.

RELIGIOUS INTELLIGENCE.

Correction.—The Roman Catholic Miscellany of October 3d. contains an advertisement from which the following paragraph is taken: "A little libel on the Catholic religion, miscalled a Catechism, was published in Charleston—B. C. undertook to show that it was a misrepresentation, and requested of Bishop Bowen to have it withdrawn; that Prelate, probably felt as did several other highly respectable Protestants, that it was a scandalous little book which did not express their convictions or feelings. *The book was withdrawn.*"

This is not the fact. We are informed, that the Catechism complained of was published at the Northward, and, with other tracts, was sent for by the society which distributed it here. The sale and distribution ceased, when the stock was exhausted. Whether it be the intention of the society to send for a further supply, we are not informed. However this may be, it is an error to say, it was *withdrawn*; nor had the Prelate alluded to, any concern, either directly or indirectly, in the matter, as the advertisement would seem to imply.

Infant School.—It is with pleasure we mention that the benefits of this institution are about to be extended to those children whose parents are not disposed to send them to the Society's School.—From the character of the lady who has commenced this undertak-

ing, (at Seyle's Room, Meeting-street,) we have no doubt ample justice will be done to the pupils, as it respects their improvement, both in knowledge and virtue.

Society for the relief of the Widows and Orphans of the Protestant Episcopal Church in South-Carolina.—The 67th anniversary of this institution, which has been the means of so much good, and is so happily adapted to promote the prosperity of our Church in this diocese, was commemorated on the 21st October. An appropriation in behalf of pensioners of the institution to the amount of \$1200 for the current year, was made. It appeared at St. Philip's Church, \$90, and at St. Michaels, \$102, were collected after sermons preached in aid of the Society, on Sunday the 18th, which sum exceeded, by about \$60, the amount received at the collections last made. It was resolved that the resolution on the subject of annual collections, should be rescinded, and that the expediency of having them should be left at the discretion of the Standing Committee, but it was recommended to the Clergy to preach on the subject annually, with the view of keeping alive the sense of the claims of this institution on the liberality of our pious members. The following gentlemen were elected officers: Elias Horry, President; Dr. Jos. Johnson, Vice-President; J. R. Pringle, Treasurer; Edward Frost, Secretary. Several new members were admitted.

It gives us pleasure to place on our pages, the following very appropriate and well-written inscription from a monument executed in Italy and erected in St. Michael's Church:—

To the Memory of
GENERAL CHARLES COTESWORTH PINCKNEY,
One of the Founders of
The American Republic.

In War,
He was the Companion in Arms,
And the Friend of Washington:

In Peace,
He enjoyed his unchanging confidence,
And maintained, with enlightened zeal,
The principles of his Administration,
And of the Constitution.

As a Statesman,
He bequeathed to his country the sentiment:
"Millions for Defence;
Not a Cent for Tribute."

As a Lawyer,
His Learning was various and profound;
His principles pure, his practice liberal.
With all the accomplishments

Of the Gentleman,
He combined the virtues of the Patriot,
And the piety of the Christian.

His Name
Is recorded in the History of his Country;
Inscribed on the Charter of her Liberties,
And cherished in the affection of her Citizens.
Obiit xvi August MDCCCXXV,
Ætatis LXXIX.

St. George's Parish.—Many years have elapsed since an Episcopal Minister was settled in this Parish, which, prior to the revolution, was in a flourishing state; but the hope is indulged that a Church will soon be erected at Summerville, a subscription for that purpose now in circulation, having been thus far attended with success. Should the old Church at Dorchester be repaired, or rather rebuilt, for we believe it is now nearly in ruins, it will still be a great convenience to have a Chapel at the village above-named, which is the summer retreat not only of the inhabitants of St. George's, but of several who pass the winter and spring in other parishes. We trust that our pious and benevolent members will cheerfully aid in the accomplishment of this good work.

A subscription paper is left at the Protestant Episcopal Theological Library-Room.

General Theological Seminary.—In conformity to the recommendation of the Board of Trustees, which was repeated by the General Convention, collections were made in four of the Churches at Philadelphia, on Sunday the 11th October. The amount received was \$218. It will be recollected that the specific object of these collections is to meet the deficiency in the income of the Seminary, amounting as it appears by the last report of the Treasurer, to about \$1200. We trust the *Philadelphia* example will be speedily followed, or that the friends of the Seminary will adopt some other mode for raising the necessary sum. The treasury of this valuable institution at some future day will be replenished, but at present it is in want. The *Church Register* states that between twenty and thirty Clergymen have obligated themselves by a written agreement, to comply with the recommendation of the Board, and that to this agreement many other signatures are expected to be obtained.

Florida.—It is in contemplation by the Rev. Mr. Henderson, the Missionary, to cause to be sent to St. Augustine, this fall from the North, the frame work of a Church. At a meeting in New-York of a number of the Clergy and Laity, a committee of seven from each Episcopal Church in that city was appointed to raise funds for the Missions to the above Territory.

Kentucky.—Extract of a letter: "Some weeks since I had the pleasure of being present at the first Convention of our venerable Church in Lexington. The Morning Prayer was read in a remarkably impressive manner by the Rev. Mr. Ward, which was followed by a sermon from the Rev. Dr. Chapman, no less remarkable for the purity and elegance of its style, than for the fearless and faithful vindication of the peculiarities of our faith. He seemed to come forward fully convinced of the excellence of our institutions, and of the manliness with which they should be presented to public consideration. The thought struck me, that while many of our

Clergy are not a whit behind others in urging the great fundamental truths of the gospel, they are sometimes deficient in explaining the subjects of Episcopacy, forms of prayer, and the nature of the festivals and fasts. If our people are well instructed in the principles of the Church, there will be no danger of their leaving us. I have been vexed with a few of our Episcopalians, for being so extremely sensitive when Church principles were faithfully brought to their notice, and yet, if they sometimes indulge themselves in going to other communions, they will not censure a Methodist for preaching up perfection, a Roman Catholic for urging the supremacy of the Pope, a Baptist for his favourite subject of immersion—they consider those people consistent in urging their own sentiments upon their congregations. While, then, we allow others to determine and practice for themselves in matters of faith and practice, let us pursue a straight forward course in furthering the interests of our own excellent Church.

The sermons of Dr. Chapman, lately printed, and the publication of his convert, professor Cooke, on the subject of Episcopacy, are eminently calculated to subserve the cause of truth, and have had a powerful effect in not only confirming Episcopalians in the excellence of their polity, but in inducing many sectarians to investigate the all-important tenets held by us. The review of Dr. Chapman's Sermons in the *Western Monthly* is highly complimentary to him, and the honest approbation expressed by all who have read Dr. Cooke's work, clearly shows that it is a complete refutation of Professor Miller's positions. The productions of these two gentlemen are highly honourable to the West, and afford a happy prospect to what prosperity, with the divine blessing, our Church may arrive to in the new diocese of Kentucky. While it has such men to place in the front of the battle against false doctrine, heresy, and schism, it will go forth "*clear as the sun, fair as the moon, beautiful as tirzar, and terrible as an army with banners.*"

"We hope the lawn sleeves will be seen in all the Western States before twelve months have expired. Let the mitre take the head, and the presbyters and deacons will follow."

A Visit to the Oneida Indians.—Words can hardly express the gratification I received in a late visit to the Indian congregation at Oneida. It was an affecting sight to behold the ample seats of this solitary house of worship so handsomely filled with an attentive and devout congregation. The most perfect order and decorum were observed by all, and a degree of stillness and solemnity prevailed, which indicated the prevalence of general seriousness.—Often, previous to this, I have enjoyed great pleasure in meeting with this sober and well-regulated congregation of native Indians; and sincere was my delight in preaching to a congregation once involved in all the darkness of Paganism, the gospel of a crucified Saviour: and peculiarly gratifying it was to me to receive the simple tokens of their approbations, expressed by putting the hand on the heart, and saying, in broken English, "Do me good he."

But never before was the gratification so great as at the recent visit. I beheld around me a large assembly of these children of nature, all apparently seriously meditating on the things of religion and the duties which belong to the worshippers of God. No face was turned in idle and irreverent gazing about the house; and when from the vestry we entered within the chancel, and knelt as the custom there is before the altar, the whole congregation, by a simultaneous motion, arose from their seats, and kneeled to offer up their private devotions. And, afterwards, when we again knelt for prayer, the same beautiful order was observed, and nearly the whole congregation assumed this devout and humble posture.—This is an example worthy to be imitated by our more enlightened congregations, many of which are so habituated to the lazy posture of sitting, even during the most solemn and affecting prayers, as to leave us little room to fear, that they will ever be too religious. With these children of the forest, there was none of that affected delicacy, which prevents their more enlightened brethren from falling low on their knees before the footstool of God.

All of them appeared sober and interested in the services, and many, during the sermon, were affected even to tears. This I ascribed partly to their religious sensibilities, but principally to a deep interest given to a discourse by their faithful interpreter. He is indeed a "workman which needeth not to be ashamed." His interpretation was masterly—it was eloquent and interesting. He speaks with so great force and energy, and with those earnest and impassioned tones, which cannot fail deeply to affect the hearts of his hearers, to whose native language he gives so high an interest, even to mere spectators. Being a man of sincere piety, and of considerable knowledge, his example and influence are of the greatest utility to the nation. His self-denying and unwearied labours in interpreting on all occasions of public meetings and councils, and often in the private visits of the missionary, have rendered him a most valuable auxiliary to the conversion of his native brethren; and the Church in whose bosom he has been nurtured, will, I trust, owe him a lasting debt of gratitude.

I have the satisfaction to state, from actual observation, that the prospects of this congregation are improving. A general seriousness prevails, and many are asking to be advanced into the family of God. The labours of their present instructor appear to be blessed; and a general seriousness prevails in the members of the Church, without any of that corrupt mixture of ignorance, extravagance, and enthusiasm, which prevails in a remote part of the tribe who have never been accustomed to the instructions of the Church, nor to a participation in her sober and venerated forms of worship.—*Auburn Gospel Messenger.*

M'Gill's College, Montreal.—It was opened in June last. The Bishop of Quebec, in his address on the occasion, stated that Mr M'Gill, who died in 1811, had bequeathed to the College, besides his valuable estate at Bumside, on which it is located, £10,000.

Greece.—The Prince of Darkness has very active agents. Translations of the works of Voltaire and other Infidel writers have already been made in Greece; and even petitions have been sent to the government to cause them to be printed. I must here, by the way, mention a fact, which may well encourage the friends of missions in Greece. The petition for the works of Voltaire was brought to a man who seems with his whole family, through the reading of the New-Testament, together with conversations with Mr. Hartly, to be really converted to God; and I rejoice to think, that this now very poor man, who knows not from whence to procure bread for the morrow for his family, though once among the richest in Haivali, declined to write the petition, and thus lost two dollars, besides incurring the ridicule of his friends; but he suffered all this willingly, because he knew that even to write the petition would make him an accomplice to the spiritual ruin of his nation. I was much touched, knowing his wants, at this tenderness of conscience, and have a strong conviction that the Lord will bless this man.

A Roman Catholic Prayer.—"O God, who hath translated thy confessor, Saint Louis, from an earthly kingdom to the glory of the heavenly one; grant that *by his merits and intercession*, we may have part of the glory of the King of Kings, Jesus Christ thy Son." See "*Le Petit Parorssien Romain.*" Paris, 1777.

An Example for Females.—At the late annual meeting of the New-Hampshire Domestic Missionary Society, the Rev. W. Storrs, of Massachusetts, related the following anecdote:

"In a destitute town at the West, three unmarried females, feeling their own and their neighbours need of the stated preaching of the Gospel, resolved, that with the blessing of God, they would obtain a Minister for that place. They formed a little sewing society. By that and other means, they after some time obtained the sum of \$40. They then sent to the American Home Missionary Society, for a missionary, promising that if the Society would employ one there for six weeks, they would support him six weeks longer.—They could not be denied. The Minister went, was heard, his labours were blessed, a Church was formed, a Society gathered, a house of worship built, and now through the labours of these three females, the stated preaching of the Gospel is there enjoyed, and the several benevolent objects of the day receive aid. All this was done in the short space of five years.

Omission of the Prayers before the Sermon.—It has long been thought by many, that the use of a Collect, and Lord's Prayer, before sermon, is not only not required by the rubrics, but that it seems inconsistent with that particular rubric which enjoins that the sermon shall follow the reading of the Gospel: besides appearing unnecessary, inasmuch as every thing requisite in the shape of prayer had been said before in the desk. This opinion has latterly

gained ground in our city; and accordingly, on Sunday last, notice was given in several Churches, and among them, those of which the venerable Bishop of the diocese is Rector—that in future the prayers introductory to the sermon would be omitted. In announcing the change to his congregations, the Bishop remarked, that the practice proposed to be adopted, “was more conformable to the rubrics, and unquestionably intended by the compilers of our Liturgy.”—*Church Register*.

BIBLE QUESTIONS.

1. *What truths does the use of the fourth petition in the Lord's Prayer, viz: Thy will be done on earth as it is Heaven,” remind us of, and to what duties does it call us?*
2. *In like manner as to the eighth petition, “Give us this day our daily bread,” what practical instruction can we gather from it?*

Consult one or more of the books recommended in the number for July, page 222. Answers to be returned the first week of December.

NEW PUBLICATIONS.

“Christian Zeal; a Sermon preached at the opening of the General Convention, August 12, 1829, by Bishop BROWNELL.”

This discourse was noticed in our last number, in the retrospect of the doings of of the Convention. The text in Gall. iv. 18: “But it is good to be zealously affected always in a good thing.” He thus states his plan:

“In this great cause our zeal should evince itself, *first*, in embracing its truths, and devoting ourselves to its practice, ‘with all our heart, with all our soul, and with all our mind;’ and *secondly*, in putting forth all our exertions to extend its salutary influence among our brethren of the human family.”

Under his second head:

“If the force of these injunctions and encouragements were sufficiently felt, we should hear fewer complaints from our brethren of the importunities to which they are subjected. The calls of charity afford no proper subject of complaint to a Christian man. He should rather rejoice in every new opportunity of contributing to his Master's cause. If he believe the subject to be laudable, and possesses the ability to aid it, he should be ‘ready’ and ‘glad’ to do so. If he has nothing to give, or if he is conscious that he has contributed all that duty requires of him, in aid of other charities, he should at least give his denial with kindness and courtesy, while he bids ‘God-speed’ to the object and its advocate.

“But the complaints to which I allude do not generally proceed from the benefactors of religion. They are heard chiefly from those who give little to such objects, and who grudge to give any thing. They are chiefly from men who give not from Christian motives, but because they feel that the public sentiment exacts such a tribute from them. It is not wonderful that such men should consider charity as a burthen, or that they should wish to escape from it. Without any feeling of its religious obligation, and without any interest in the objects presented to their patronage, it is natural that they should regard such applications as a species of injustice and extortion.”

“There are yet too many who look with an unfriendly eye on those religious objects which are supported by the public benevolence; and who not only withhold their own aid, but seek to justify their conduct by magnifying the abuses to which they have sometimes been perverted. Because some enthusiastic projector may have started an object of trivial importance or doubtful utility, and pressed it with importunate and unbecoming zeal: or because another individual may have hypocritically availed himself of some popular religious charity to promote his own selfish ends, they seem to consider such abuses as inseparable from these objects, and fall into the common error, that nothing can be good or useful which may, by possibility, be abused. But among imperfect creatures, there is nothing which may

not be abused. Christianity itself may be abused. The very faculty of reason is abused by such fallacious arguments."

"I hazard nothing in saying that the sums which are contributed to the religious charities of our country are repaid to the community fourfold, in the indirect and collateral results which they produce; and independent of the great objects for which they are expended. As an illustration of this remark, I might refer to some of the incidental effects of foreign missions; to the extension of geographical knowledge, to the information obtained in relation to the languages, manners, and arts of distant nations, and to the channels of commercial enterprise and national prosperity which have thus been opened."

"In all my observations, I have never yet known a man who had been obviously impoverished by his charities. I have known charitable men who were reduced to poverty by misfortune, and by improvidence, but never one where that calamity was obviously produced by his liberality to the cause of religion. And this experience is precisely conformable to the promises of Scripture. 'The liberal soul shall be made fat.'"

Sermons upon Religious Education and filial duty; by the Rev. Dr. WAINWRIGHT. These discourses (which would have attained earlier attention but for unavoidable circumstances,) sufficiently recommend themselves, as the following extracts will show:

"Any person who will pay attention to the anxious inquiries made about schools, the qualifications of different instructors, and the comparative merits of different systems of discipline, and who knows also the large amount of money that is expended in this city in the various departments of education, will be convinced that we are alive to the importance of having our children *trained up in the way we think they should go*. But amidst all this discussion, who ever hears much about teaching the principles of religion? Who hears parents express a supreme desire that their children should be made to walk in the road that leads to heaven? They are sufficiently strenuous about their going the way that leads to riches and worldly distinction, and would have them walk in it with dignity and grace. This being the case, we cannot be surprised to find our schools, as unhappily most of them are, in a state of feverish emulation, contending which shall crowd the greatest quantity and variety of lessons into a given space of time, while those persons who urge the importance of religious instruction both at home and in the opportunities afforded by the Church, are told, that truly the exercises of the school are so burdensome, as to preclude the possibility of attention to other things. We mean not to cast the slightest reflection upon the many highly respectable individuals who are engaged in the honourable profession of teaching. The fault does not rest with them. It is their interest to supply the peculiar demand that is made upon them. In our complaints, as regards the present system, our charge is against you, parents who have not formed a just conception of the true design of education. Had you done so, we cannot believe that children (as we fear is too often the case) would be pressed to application to the injury of health; that emulation would be the only, or the highest, motive to exertion: and that worldly studies would be allowed to absorb the mind to the exclusion, or at least the neglect, of religious and moral truth."

"If we are in earnest about our religious faith, if we fully acknowledge its truth, and feel its value, and realize its consolations, we shall use unceasing pains to educate our children in our own profession. While we teach them the great principles of charity, candour, and forbearance, in regard to the opinions of others, we shall not hesitate to say, My son worship thou the God of thy Father, and kneel with him at the same altar, and join in the same sacrifice."

"*Sermon, delivered in the Rotunda of the University of Virginia, on Sunday May 24, 1829. On the occasion of the deaths of nine young men, who fell victims to the diseases which visited that place during the summer of 1828, and the following winter; by Rev. WILLIAM MEADE, D. D. Assistant Bishop elect for the diocese of Virginia. Charlottesville, 1829.*"

The preacher thus impressively speaks of gambling:

"O little does the infatuated gambler know, that a holy God is so near him, overlooking his hand, disposing the cards, arranging the dice and turning the wheel of fortune, as it is called. He thinks that he is appealing to some other deity or prin-

ciple, or mysterious unintelligible thing, called chance, or fortune, which decides his fate, but in reality it is the one only true God who decides the game according to his righteous judgment. He does not look on with complacency, my brethren, he does not bless this unworthy and forbidden means of acquiring that honest livelihood which we are commanded to earn by the sweat of our brow; he cannot approve this coveting our neighbour's goods, or this shameful waste of our own precious time; but still is he present; and so far from ministering to our vices, or giving countenance to the same, he does most dreadfully revenge this abuse of his own institution; this Atheistical appeal to some unknown God. Our pleasant vices are made instruments of severest scourging. Has not God poured out his fury on this profanation, my brethren? O, think upon the thousands and hundreds of in our land, who have been utterly ruined in soul, body and estate, by this very evil. O, think upon the fair prospects of hopeful youths, which have been blasted by maddening play! O, think upon the beggared wives and children, the ruined families, and alienated estates, and blasted characters, which may be ascribed to this very demon of play, and then say if God has not terribly avenged himself on those who have worshipped another God; or else acknowledge that this God of chance is some horrid Juggernaut, said only to smile when he beholds the blood of the victims who are crushed beneath the wheels of his car, or some bloody Moloch who delights in little infants' cries."

Alluding to the reign of infidelity in France, he says:

"The streets of Paris flowed, and the rivers of France were deeply dyed with the blood of her citizens, till at length wearied with crime, sickened with carnage, and seeing no hope or better thing, the poor deceived nation, which had waged war against all government, and all religion, sunk down into the arms of a military despotism, and returned back to the bosom of the corruptest Church in Christendom. The nation could not exist without religion. Such ever has been, and ever must be the issue of every attempt on the part of man, whether as a sect of philosophers or a nation of infidels, to renounce allegiance to heaven, and live without God in the world."

There is much force in the following reasoning:

"Strange and inconsistent as it may seem, yet have infidels, even while zealously asserting the truth of their scheme and the falsity of its opposite, acknowledged that theirs would not answer for mankind; that it would neither promote the virtue nor happiness of mankind; and that it would be better to encourage the delusion of Christianity, by reason of the kindlier influence which it exerts over the order, the peace, the purity and happiness of mankind. It becomes us to be thankful for the concession, and to give them all due credit for that generosity which would leave us in possession of a sweet and purifying hope, which all their arguments are unable to shake. But we cannot forbear, in return, to ask them, what idea is this which they must entertain of the all-wise and great and true God, who cannot lie, that he should so have constructed the moral world, that falsehood, a mere fabrication of priestcraft, should exert a happier and more moralizing influence over it than truth itself? Let infidels think of this and then be ashamed of the God in whom they believe, or else disown the system which they have devised. Can that man lay claim to reason, especially can he arrogate to himself the freest and noblest use of it, who shall concede that falsehood is better than truth, and on that ground shall consent that the superstitions of Christians should be encouraged rather than the pure principles of philosophers? And yet, brethren, so evident has it been in every age, that the system of free-thinkers would demoralize and disorder mankind, that the more benevolent, or the more timorous among them, have not ventured to wish or endeavour the general prevalence of their system."

The ensuing remarks are equally just and eloquent:

"O, might I be permitted to speak to the friends, and patrons, and directors of all this college in the language of plain but affectionate entreaty, I would beseech them as they would have it to find favour with God and man, and be a mighty blessing to our State and country, that they solemnly dedicate it to Almighty God, and place it under his guardian care. In his name, and by his laws let them rule over it. Let them see that the high motives and awful sanctions of religion be continually and eloquently presented to the minds of the youth committed to their care. Let the divine philosophy of the Bible be here studied. Let the morality here taught, be the

morality of the Bible. Let the Bible, the Bible which is the religion of Protestants, be the text book of first esteem and most constant reference. Let the history of our religion be learnt; let the proofs of Christianity be investigated; let the prophecies of the most ancient and venerable of books be read and compared with all other histories which attest their fulfilment. Let it not merely be said, that nothing is taught contrary to Christianity; that the mind is left free to its own choice; rather let it be announced to the world, that every thing which can be said, is said in its behalf, and every thing which can be done, is done, in order to lead those immortal souls, who come hither for the high improvement of their faculties, to the saving knowledge of him who is 'the true God and eternal life.'—Then, indeed, may we be assured that this institution enjoys the smiles of a gracious Providence, and will be as others in our land, the fruitful nursery of Christian patriots, of learned defenders of the faith, of able and eloquent ministers of the Gospel, as well as those who shall adorn by their worth and talents all other professions of our land, and shed a mild lustre over the most private walks of life.—Then will the most anxious Christian parents, and the most fearfully jealous Christian Ministers, cherish it with fondness, as the favoured of God, and with confidence commit, as to a fostering mother, the sons whom they have dedicated to heaven, and would have to be trained up in its holy nurture and admonition; and then will those pious youths who have here been advancing in all divine, as well as human wisdom, ever look back to these seats of science with delight, and reckon among the happiest and best of their days, those spent within these consecrated walls.

"Do not fear religion, my young friends. Think not that it is some dull and gloomy cloud overhanging the mind, and awing it into fearful silence. It is cheerful as the light of day, and happy as the smile of heaven. Come to it then, with all the desire of your souls, and drink deeply of this sacred fount, and you shall thirst no longer after the vain delights of earth. Young as you are, and prone to rejoice in the pleasures of this world, you will find that there are pleasures nobler far at your command. Is there upon earth a sight so interesting as that of a young man at a seat of learning, in the midst of temptation, surrounded by other youths of widely differing sentiments, yet steadily holding on the even tenor of his way, resisting pleasure, avoiding all communication, acting from religious principles, and not ashamed to call himself by the name, and seal himself with the seal of Christ."

"Appeal to Episcopalians in behalf of Clerical Education; a Sermon, by the Rev. Professor TURNER, preached and published by request of the Directors of the Church Scholarship Society at Hartford, Connecticut."

We trust this excellent sermon will be generally read and generally efficacious. On the subject which of late has been not a little controverted, he makes these judicious remarks:

"Early and steady devotion to a grammatical study of the classics can hardly be too highly valued. It necessarily produces habits of close and patient attention, a faculty which has done more to form great minds than all the concentrated splendours of imagination and genius. It teaches the student to digest, combine and methodize his thoughts, thus, (if the expression be allowed me,) systematizing the furniture of his mind, and giving him such a perception of beauty, as leads him from what may be called a sort of acquired instinct, to arrange his conceptions in lucid order. It puts him in possession of an unlimited command of language, enabling him to express his sentiments with perspicuity, purity and force; and lays open before him an immense treasure of ideas and illustrations, of which, when combined with his own reflections, he may avail himself at his pleasure, to delight and instruct. Were it possible that the classical scholar could forget all his knowledge of the languages in which he had studied the works of the great master spirits of the world, the effect which the study of them must produce upon his own intellectual character, would be a sufficient compensation for the time and labour bestowed on them. It must have incorporated itself into his mental constitution in such a manner as never to be destroyed. If these effects are not perceived in a large proportion of those who study the classics, it is owing to the imperfect manner in which the study is pursued; it is because the soul is neither imbued with the fragrance nor filled with the spirit of them."

He thus sets forth the value of the Bible:

"It contains the most valuable relics of antiquity; and in this view it presents to the inquisitive mind a field of research at once unbounded in extent and luxuriant in

its productions. It abounds with instructive and interesting *history*, and so delineates manners and recounts facts as to afford practical instruction to all ages. Its *poetry* is of the highest order. Whether written in measured lines or not, it is expressive of deep and impassioned feeling, of exquisite sensibility, which proves beyond a doubt, that it embodies none other perceptions and emotions but such as come warm from the bosom of the writer; none but what he has thought and experienced himself in the inmost recesses of his soul, and it breaks forth in loftiness of sentiment, splendour of imagery, and richness of colouring. The man who has understanding to appreciate, soul to feel, and taste to enjoy such compositions, will read his Bible. Its lessons of *moral* wisdom are communicated in every variety of manner, and must come home to the conscience of the honest inquirer after truth. And the *style* of the sacred oracles is remarkable for its simplicity, brevity and adaptation to the circumstances and characters that are introduced. In their own peculiar character, the Scriptures demand attention as the *inspired* oracles of God, and because on this as well as other grounds, they are *infallibly true*. As might be supposed, they contain information of *very extraordinary interest*, of the existence, and character, and attributes of God, of the creation of all things by this eternal and independent being, of pure, powerful and intelligent spirits, of our own original character, the manner in which we became depraved, and how our sins may be forgiven and we restored to the lost image of God, and to the enjoyment of his favour through eternity."

"*An Address before the Agricultural Society of South-Carolina; by C. C. PINCKNEY, Esq.*"

It does not come within the province of this magazine to notice the publications of the day, although their intellectual and literary character be as high as that of the very instructive, useful and interesting Address before us. But the author has entered the field of religion, and we cannot deny such of our readers as may not have seen his Address, the advantage and the satisfaction of reading the following remarks on a subject which they cannot but consider of the first importance

"A firm persuasion that it is both our interest and duty to afford religious instruction to the blacks, induces me to dwell on this subject. From obvious considerations, persons of colour must be our only domestics. Without education or instruction of any kind, they are placed in frequent, perhaps constant intercourse with the susceptible minds of white children; and the pernicious effects of their early lessons are often incalculable and irremediable. There needs no stronger illustration of the doctrine of human depravity, than the state or morals on plantations in general."

"While these defects in their character conduce to the injury of master and servant, another consideration presents itself, of no trifling moment. If judicial punishment, or merited execration, pursue the owner who fails to provide for their temporal wants, will no obloquy attend the neglect of their more important interests? Is there no room for apprehension of future responsibility before a tribunal whose Judge has expressly directed the dissemination of his doctrines? It may be questioned whether the consequences of guilt are as severe, to an uninstructed sinner, to whom the path of duty has never been revealed, as when its arrows are barbed with a consciousness of crime? Is it not prudent to inquire, whether part of the blame, may not attach to the owner, who withholds, or neglects their instruction in the only way our policy can permit, viz: by unfolding to their comprehension the simple doctrines of religion? Let it only be admitted that the Scriptures are true, and our conclusions appear undeniable. The Saviour's injunction, that the Gospel should be "preached to every creature," and the conversion and baptism of an *Æthiopian* by Philip, both prove that Christianity was designed for all complexions. The poverty, which is inseparable from their condition, forms no bar to their obtaining the rich blessings of futurity. All the varieties of the human race have some notions of religion: dark, irrational, and confused, when they spring from our own apprehension; but pure and clear as light, when drawn from the infallible sources of Revelation. Between these widely differing systems, an election must be made by every human being; for man is a religious animal; if the doctrines of truth are withheld, he will imbibe those of error; the prevalence of Idolatry and Islamism in Africa and Asia, sanctions this position."

"That moral improvement would follow the introduction of religion among the blacks, may be argued from its influence on the white population of our own State. It has been remarked by our oldest judges, that the progress of vice and

crime, throughout the upper country, many years since, was more sensibly arrested after the missionaries commenced their labours, than by the previous establishment of Courts of Justice. Public schools were not organized until a much later period. There are some who object to the religious instruction of their people, on the ground that it has been the cloak assumed to cover the nefarious designs of insurrection. To this we reply, in the first place, that it was the only cloak it could assume. Secondly, that such instruction is the best antidote to this very disease. And, thirdly, that no arguments are entitled to so little weight as those which condemn the use of any practice, because it has been abused. The most valuable medicines become active poisons, when improperly administered: and shall we forbid this medicine for the soul, because a few discontented wretches have perverted its sacred use?

"To ensure security and comfort to the planter, it is necessary to render those about him conscious of their advantages, and grateful to their Maker for his bounties. To produce this, a more efficient system of religious instruction should extend into the country, than prevails in the city. Every denomination of Christian teachers are willing and ready to send *white, Southern*, missionaries to the plantations, (whose owners permit it,) to instruct the people *orally* in the duties and principles of Christianity. Such a state of moral culture would give us the advantage in argument over those of our Northern brethren, whose numbers and principles are respectable; and whose objection to our system is partly founded on the deficiency of religious instruction. Were this more generally diffused, our national character would be relieved from its only real opprobrium. To their arguments we might reply, that these people have been removed from that quarter of the world, whose condition it seems as hopeless to improve, as to cultivate her deserts; to another, where they may enjoy the greatest blessings of which our nature is susceptible.— Their bodies are held in subjection, far more tolerable than they endured in Africa; and if their souls are released from the fetters of Paganism, and the truths of the Gospel brought home to their hearts and understandings, how great must be their gain? To exchange the *barren, sultry, and idolatrous* shores of their native country, for a genial climate and soil; and the gloomy, doubtful, prospects of an unknown hereafter, for the glorious certainty of a blessed immortality.

Our State polity imperiously denies to them the advantages of education; but with all due deference to the Republic of Letters, it is affirmed that human happiness does not so much depend on the cultivation of the intellect, as on the improvement of the disposition and heart; and it may be less than problematical to advance, that mankind would be happier with religion, and without education, than with all the lights of science, were they deprived of the comforts of Christianity. The cultivation of the powers of the mind, and the best affections of the heart, are by no means incompatible; we only contend, that where one must be avoided, the other need not be excluded. Religion is superior to liberty or learning; for, give the latter all the praise their warmest advocates can imagine, they must terminate with our precarious existence; but the blessings of the former are only equalled by their eternal duration."

Protestant Episcopal Society for the Advancement of Christianity in South-Carolina.—Theological Library.

The Librarian reports the following Donation made during last month:—

By the Hon. T. S. Grimké.—Sermons by Timothy Dwight, D. D. L. L. D. Late President of Yale College. 2 vols. 8vo. b'ds.

EPISCOPAL ACTS.

ORDINATIONS.

By the Right Rev. Dr. Onderdonk, Assistant Bishop of the Protestant Episcopal Church in Pennsylvania.—On Sunday Sept. 20, 1829, in St. John's Church, York, Penn. Mr. John H. Marsden, was admitted to the Holy Order of Deacons: and on Sunday, Sept. 27, in St. Luke's Church, Germantown, Mr. Robert W. Goldsborough, was admitted to the same Holy Order: and on Sunday, October 11th, in St. Stephen's Church, Wilkesbarre, the Rev. James May, Deacon, was admitted to the Holy Order of Priests.

By the Right Rev. Dr. Hobart, Bishop of the Protestant Episcopal Church in New-York.—On Thursday Sept. 10, 1829, in St. Matthew's Church, Moravia, Cayuga county, N. Y. Mr. James Selking, late of the Methodist connexion, was admitted to the Holy Order of Deacons.

By the Right Rev. Dr. Brownell, Bishop of the Protestant Episcopal Church in Connecticut.—On Thursday, Sept. 3, 1829, in the Church of Woodbury, the Rev. William Lucas, Deacon, was admitted to the Holy Order of Priests; and on Saturday, Sept. 5th, in St. Andrew's Church, New-Preston, the Rev. Harry Finch, Deacon, was admitted to the same Holy Order.

CONSECRATIONS.

By the Right Rev. Dr. White, Bishop of the Protestant Episcopal Church in Pennsylvania.—On Thursday, Oct. 1, 1828, St. Andrew's Church, Wilmington, Delaware, was solemnly consecrated to the Christian Worship of Almighty God.

By the Rev. Dr. Onderdonk, Assistant Bishop of the Protestant Episcopal Church in Pennsylvania.—On Sunday, Oct. 4, 1829, St. Mark's Church, New-Milford, Penn. was solemnly consecrated.

By the Right Rev. Dr. Hobart, Bishop of the Protestant Episcopal Church in New-York.—On Friday, August 28, 1829, Zion Church, in the village of West-Avon; and on Tuesday, Sept. 1, St. Mark's Church, Hunt's Hollow, Alleghany county, were severally consecrated.

By the Right Rev. Dr. Chase, Bishop of the Protestant Episcopal Church in Ohio.—On Sunday, August 23, 1829, St. Peter's Church, in Ashtabula; and on Sunday, August 23, the Episcopal Church in Boardman were severally consecrated.

OBITUARY NOTICES.

Died on the 27th Sept. 1829, at the residence of his father, in Bristol, R. I. the Rev. George Griswold, eldest surviving son of the Right Rev. Bishop Griswold, and late Rector of Christ Church, Alexandria, D. C. in the 27th year of his age.

Died in New-York, on the 18th Oct. 1829, the Rev. William Harris, D. D. President of Columbia College in that city.

Died on the 30th September, in St. Mark's Parish, Clarendon, Mrs. Martha Dyson, wife of J. Dyson, Esq. and only daughter of Col. Lawrence Manning, late Adjutant General of this State. In the death of this interesting lady, a husband, children and relatives have experienced a very afflicting dispensation of Divine Providence. Indeed, so mysterious is this Providence, were it not for the confidence of faith in the wisdom and goodness of God, we were tempted to exclaim, what hath God done? A numerous family of young children, and within a few days after their birth two lovely infants, have been all separated forever in this world, from the nurture and watchful solicitude of a mother's tender care! But the friends of the deceased will doubtless bow in pious resignation to the will of that God who knows what is best for us; for they cannot but believe that she who is taken from them, is happy. They are enabled to derive all consolation from the assurance that "Blessed are the dead who die in the Lord."

CALENDAR FOR NOVEMBER.

1. Twentieth Sunday after Trinity.—All-Saints.
2. Monthly Meeting of the Trustees of the Protestant Episcopal Society.
4. Thanksgiving-day in the Episcopal Church, in case one has not been appointed by the civil authority.
8. Twenty-first Sunday after Trinity.
11. Pickneyan Lecture at St. Philip's Church.
15. Twenty-second Sunday after Trinity.
22. Twenty-third Sunday after Trinity.
29. Advent Sunday.
30. St. Andrew.